THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"I bless God I have been inured to difficulties; and I never found God failing when I trusted in Him."—OLIVER CROMWELL.

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THE VALUE OF TIME.

"LOST capital may be restored by diligent use of experience; time lost is lost forever."

Another section of time has passed away never to return to us again, and as we stand at the commencement of this new year, we look back over the past twelve months and wonder, What value has that time been to us? We try to determine what we have done for ourselves and for humanity. Too many of us figure up what we have made rather than what we have become. God, in His wisdom, has given us these few years of what we call mortality, not to see how many dollars we can make or how many poor souls we can crush in our race after wealth, but in which to study and grow and develop. Jesus, in His teaching, clearly tells us of the end which the Father had in view when He placed us here upon the earth. In speaking to His disciples, the Savior said, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

If this be the ultimate end which man is to attain by living this life, then it should be the standard by which we measure the value of time. Our successes and failures should be measured by the effect which they have had upon the soul. Any use of time which has brought man nearer to this high mark of perfection is not lost time, even though it be counted an absolute waste from an earthly point of view. The things of this life are but a "vapour that appeareth for a little time and then vanisheth away," but the character or soul of man lives on forever.

Every man is potentially a perfect being. He only needs training and developing and drawing out. God has given us this life upon earth as a special class in character development. He has brought

us into this laboratory and has furnished us with the necessary apparatus and has given us the opportunity to experiment and to learn the laws of nature, not so much for the effect we shall have upon nature, but for the knowledge and development which those experiments will give unto us. Every moment, then, should be used for this purpose. Every act should have behind it this motive—development, perfection.

We are too apt at placing a commercial value on time. It has a commercial value from the fact that the hope of reward serves as an incentive to labor, and labor develops the character. Time that is used in mere money getting for the money alone or for the pleasures which money can buy, is wasted time and often it is worse than wasted from the fact that it sometimes hardens the heart of the individual and dries up the finer emotions and robs him of his faith in God.

"Time is money," is the old adage. "Time is character," would be a better one, and more nearly correct. Wasted time is not money but it is character—bad character. Character is continually growing; it is not made. If the thoughts of the individual are clean and pure; if his time is spent in well-doing; if faith in God and in His grand designs is springing up in his soul—a well of living water—his character will grow into a perfect being; If the individual allows himself to think earthly, carnal thoughts or seeks earthly ends; if his time is spent in idleness, his character does not cease to grow—not for an instant—but the growth will be abnormal and gnarled and bent; a crooked thing unfit to be in the presence of God. The character is the man.

At this season of the year, when it is so customary for us to take an inventory of our past year's work, let us try to figure our losses and gains by God's standard of measurement, for, after all, His is the only opinion that will count. Let us not think of the money we have lost or gained nor of the opportunities that we have missed to make more, but rather, let us determine the effect which those experiences have had upon our souls. There is where God looks for results. If a failure in business has made our hearts more tender, more sympathetic or more lenient towards the poor, or has humbled our ungodly pride; if a business success has afforded us opportunity to ease our brother's burden or has aided us to develop our talents, our time has been well spent, for we have taken a step forward along the line of progression. On the other hand, if a seeming success or failure has made us more cynical, more forgetful of God, or has steeled our hearts against a brother's needs, our time has been wasted and our characters warped. Then, in order to ascertain our waste or use of time, it is not necessary to go over the past. We need not look backward but inward. The heart is an excellent bookkeeper and has its balances always forward. As a writer has said, "The question is not what have I (or what have I done), but what am I?"

Abraham Lincoln, the man who won the title of "Honest Abe," and the hearts of his people at the same time, declared that he had rather be right than president. That was a noble stand to take. He was accepting God's value of time. He would have counted the time well spent and his year a success had he been forced to go back to the little log cabin, if his conscience were still clear; while on the other hand, a seat in the White House as the head of a great nation would have been counted as a poor reward for his honor—his character.

At the beginning of this new year, let us endeavor to forsake lower earthly aims and ideals, and accept as our goal that perfection of which the Savior spoke. Let us remember that the experiences through which we pass do not count for anything except the effects which they have had upon our souls. Man is greater than his environment. The good sego and the poison one grow side by side on the hill. One draws from the soil, the sunlight and the showers, sweet life-giving elements, while the other draws from the self-same sources substances which are fatal to animal life. So it is with man. Only the portions of his environment which he assimilates become part of his character.

Let us then determine to make as our end for this year, aye, for this life, our own development. Let us have for a motto the words of "Honest Abe": "I am not bound to win, but I am bound to be true; I am not bound to succeed, but I am bound to live up to what light I have." If we will all determine to live up to what light we have, although our lives may be failures from a worldly point of view, we shall find at their conclusion, that our time has not been lost, but that these seeming failures, in God's infallible judgment, have been the grandest successes.

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LIBERTY AND LICENSE.

Perhaps there are no two words in the English language so generally misunderstood or misconstrued as those which form the subject of this essay. So many speeches have inflamed the populace, often by irresponsible demagogues, but sometimes by men inspired with real patriotism, that liberty has come to mean to the mind of the average man, a kind of freedom from the autocratic control of some system of government. Wars have been fought, and lives wasted, in the establishment of political conditions which were honestly believed to make for the complete liberty of the people, who, after experience of their new conditions, found that they had merely changed one form of despotism for another. This applies, not only to social but to religious commu-

nities. Just as dynasties have been overthrown to make way for so-called democratic government, so has one religious system or creed, been supplanted by another. Whatever the result of either a social or religious revolution may have been, there has always been a powerful minority of dissatisfied adherents to the older condition, these, "nursing their wrath to keep it warm" have been the principal factors in the seething undercurrent of political or religious feeling with which every controlling power, whether it be the presiding authority of a state or of a church, inevitably has to deal. We are not particularly concerned with the causes and effects of political or religious upheavals that it is necessary to attempt a review of the countless revolutions which have effected the progress of the peoples of the world, but there are eternal principles of truth: fundamental, unalterable laws, under which men were created, the workings of which in every race, while they have tended toward the march of progress and the development of intelligence, have not been accorded the importance they deserve in their relation to the fact that what is true of the individual, will ultimately be true of the nation or the church.

"He is a free man whom the truth makes free, and none are free beside." Men will clamour for a franchise, record their votes, see the measures they have advocated framed as the laws of their country, and then, for the sake of some personal advantage, transgress those very laws and find themselves in prison as the result. Their freedom may have been assured so long as they obeyed the law, but when they transgressed it, their liberty ceased. The condition upon which men are supposed to have their right of franchise, is that they will uphold and sustain those men for whom they vote. It is an implied contract that, when laws are made by the authority voted to power, that the constituents fulfill their part by obedience to the laws made. Laws are made for the general welfare of a community, by the best men whom that community can appoint for the purpose, and freedom can only exist as long as the laws are impartially administered, so, for the general good of the community, those who disobey the laws, must suffer the prescribed penalty in the interest of the general body, whether it be church or state.

It is logical then to conclude, that when an authority is appointed, it is the duty of every member of the state or of the church, and it is with the Church of Christ that we are immediately concerned, that they should render every assistance in their power to maintain the authority of those called to preside. Otherwise there can be no order in any system of government, and order is heaven's first law. The free agency given to man, only renders him free so long as he obeys the laws of the church. As soon as he transgresses some law of the church, he becomes subject to some other law. "He to whom ye yield yourselves servants to obey, his servants ye are whom ye obey."

Members of the church are no longer in the enjoyment of the liberty of the gospel when they become a law unto themselves. There is no compulsion, and men or women can think or do what they like, but if it is not in accordance with the gospel, they have sacrificed all right to the blessings and benefits of the gospel, because they have broken their part of the contract. It is because men have transgressed the laws, and broken the everlasting covenant, that we have the religious chaos which necessitated the present dispensation of the gospel, in order that men may have another, and their last, chance to obey it. The beginning of the universal apostasy was when some persons, maybe thinking they saw a better way, forgetting that what they thought a better FOR THEMSELVES, a way which would make for THEIR OWN individual comfort, was not the way of the Lord, nor in the interest of the eternal salvation of their fellows or of themselves, it merely served their turn to justify them in their own sight, or in the sight of men. And it is by the license which men take to themselves that the beginning of apostasy comes. The man who thinks that he has a right to disobey some law because he knows another does it, has become amenable to the law which is forbidden, has ceased to be the servant of God, because the law he obeys is not of God.

The principles of everlasting truth which form the gospel as revealed to the world, both in former and in latter times, through His prophets, were provided by God to govern every possible proposition of our lives, and it is in order that our lives may be perfected that these truths are being preached throughout the world. Either we accept these principles as being true, or we do not. It is fairly easy to keep well within the requirements of the common law and so far, we are a law abiding people, but, judged by that standard, and considering the small proportion of crimes committed by the public against public law, it would be absurd to say that the nations, as nations, are wicked. The trouble lies in the fact that men have acquired a certain proficiency in sailing as closely to the wind as possible without committing any indictable offence. And that is the trouble in all churches which have prevented their members, or their priesthood, receiving the revelations of the Almighty and has cut off the gifts and blessings of the gospel from the world in general. Now, how far is this true of the Church of Christ to-day? We have the perfect law, the divine authority to administer it, the privilege of gaining power through the Holy Spirit to assist us in obedience to all the laws, yet we go astray, even as the saints of former days went astray, even while in personal communication with the Savior. The great reason is that men consider too much their own comfort or aggrandisement, rather than the good of God's people. They too often find themselves in the position which Peter did when he denied the Christ. It is not what we know, but what we will do

under adverse circumstances, which marks the real follower of Christ. Just as it requires constant practice to learn music, shorthand, engineering, or anything else worth while, so it requires the same consistent effort to acquire the habit of doing the right thing spontaneously at the moment it is necessary.

A consistent effort in this direction, will suggest to any minister of the gospel whether he is pursuing the right lines when endeavoring to convert men and women to the truth. What it takes to induce a person to join the Church, it takes to keep him in it. If it is the love of truth for truth's sake, the truth will always be palatable, the saint will always be guided by the spirit of truth, and will never be found involved in scandal or unseemly behavior. If they do go astray, the real truth of their position will be apparent to them the moment they hear or read of the principle which condemns them, and they will need no cajoling, fussing or threatening to set their lives right, they will do it themselves. The very fact that they have been able to appreciate the necessity of reformation, places them in communication with the spirit through which comes the power to perform the desired work of practical repentance.

The Savior said, we are told, that we shall not commit adultery, but He added, man should not even look upon a woman to lust after her. There is the spirit of the law. No man who truly believes in the rights of his fellows to all they have honestly acquired, will ever be a thief, and the commandment, "thou shalt not steal," would not be necessary, for no man would ever be a thief. The man who needs promises of future material advancement, or assistance, before he will accept the gospel, is better without it. It will take further promises to keep him in line with his duty, and as soon as one promise is broken, away goes his so-called faith in the gospel. No elder has any right to make such promises, or to exercise personal influence upon men or women to induce them to become members of the Church of Christ. Such persons will be converted to the elder and not to the gospel. It will demoralize his life and lead him to other liberties which are not freedom, but slavery to his own desires. God does not tempt men, they "are enticed by their own lusts." Under the laws of the gospel, no provision is made for men to mould these laws to their own uses or predilections. It was in such cases as the baptism of Novatus, when priests, for their own or their convert's convenience, changed the ordinance of baptism. They could not see any harm in it, it was only "an outward sign of an inward grace," but from that breach of the law came all the other unauthorized forms of baptism. And so, every liberty we take with the plain and clearly explained laws of God, is robbing us of the power of the gospel. One dereliction of duty leads to another, until nothing matters, and we go from bad to worse until we have not sufficient moral character left to carry out

another practical repentance. Having surrendered ourselves to another system of government, the laws of the flesh, we alienate ourselves from the government of the kingdom of God, because we elect to obey the laws of the body rather than those spiritual laws of eternal progress which alone can entitle us to be joint heirs with Jesus Christ to the kingdom of God.

It is the same with every principle of the gospel, once one begins to seek the easier way, or the way which will combine these principles with the lusts and desires of a carnal nature, the descent is easy. Once the saint begins to think that half the proper tithing is enough, it will not be long before a quarter will be too much. And so on with every breach of duty. It is when we begin to take liberties with the eternal truths, that we turn them into fables. Instead of the gospel being the law of liberty to us, we shall be convicted and condemned to the chains of unsatisfied ambitions from which our struggles to free ourselves only cause us the more pain, for the gall of the chain will be greater the more we strain at the shackles.

Let those who vaunt the so called liberty of their chosen country, consider whether that is so much to boast about as the knowledge that their souls are free of contamination with the influences of the world, their spirits free to ascend to the source of intelligence to be filled with more light continually, and they will find little time to dally with temptations, to trifle with the things of God, to subvert the masterpiece of the Creator into a mere time server, shuffling through the glorious opportunity which we call mortal existence, with no ambition beyond having a good time. There is a real good time coming, but not yet, we could not appreciate it if it came yet. We can find the joys of anticipation and obtain gleams of glory as we gain intelligence, far greater than any of the sensations of mortality, even were we able to gratify every one of them; and these glimpses of our Father's home, are sufficient reward for anything we can do in this life, the honorable and legitimate loves of our wives and children, our husbands, mothers and fathers, are, to the pure in heart satisfying enough for the men of the greatest intelligence this world has ever known; and "blessed are the pure in heart, for they shall see God."

Within the scope of a short article, it is impossible to deal with this great subject as it deserves, but whether we be elders on a mission to the nations of the world, or members of the Church of Christ in any other capacity, to some extent we know the law, and that is what we have to obey if we expect to gain the blessings of obedience. These blessings come through obedience to the laws as revealed, and not to an abridgment or a parody of them made in conformity with ideas men may have which are the liberties taken with, and will never give to us, the true liberty of the gospel.

Birmingham. E. A. Cooke.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 12, 1911.

TRADUCERS WE HAVE ALWAYS WITH US.

SINCE its very inception in this dispensation, the Church of Jesus Christ of Latter-day Saints has had its traducers. Sometimes they have flocked around the saints like hungry hyenas, and at other times only a lonesome and occasional howl has been heard in the outer darkness, but always the devil has had his hate-inspired imps on the trail of the people of God. And, remarkably enough, these imps usually arise and show themselves in the shape of professors of Christianity. Doctors of Divinity, so-called, find congenial employment in the service of "the father of lies." This condition, while serio-comic, is not new. The meridian of times had its representatives who assailed Christ and everything divine, finally accomplishing His crucifixion. A perusal of the gospels, will disclose this fact. For instance, Jesus spoke to His disciples regarding the passover, saying that at that time He should be crucified. "Then assembled together the chief priests and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill him." (Matt. 26: 3, 4.) "And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude, with swords and staves, from the chief priests and elders of the people." (Matt. 26: 47.) Pilate wished to release Jesus, "but the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus." (Matt. 27: 20.) It seems that in all persecutions and conspiracies against the kingdom of God, in ancient as well as modern times, pseudo-religionists are the prominent actors. If they are too fearful or weak to do the work themselves, they stand in the background and urge others on. Occasionally a recruit comes from some other walk in life, but no matter whence he comes or what he is, the clergy hastily assimilate him and he becomes one with them in mind and purpose. Such a one is Hans P. Freece, who is at present lecturing in the British Isles. Mr. Freece comes here, he says, as the official representative of the Interdenominational Council of Women, to stir up a sentiment in this country favorable to the enactment of laws prohibiting "Mormon" missionaries from proselytising in Great Britain—something analagous to the action several years ago, of

the Prussian authorities. However, we have nothing to fear from Mr. Freece. Much abler men than he have sought the same ends in this country without success, for the Britisher is a hard-headed, justice-loving character, less emotional than the German, and will weigh the facts calmly and dispassionately. Therein lies our safety from molestation. If we can only be *investigated thoroughly* and without prejudice or malice, the object of our presence in this land will have been accomplished. We stand always amenable to the laws where we reside, and we court the most searching inquiry into our relation to law and order and morality, at the hands of the proper authorities.

Speaking of the proper authorities, it has always been a matter inexplicable to us that people like Mr. Freece, for instance, and the clergymen who support him, should go about the country charging the "Mormons" with unspeakable crimes, and yet never lodge a complaint with the officers of the law. It cannot be that they lack faith in the integrity of those entrusted with the enforcement of the laws, can it? These misguided traducers lay crimes at our doors for which punishment is abundantly provided in the statutes of every civilized nation on the globe. If anyone in this country is in possession of facts involving the Church of Jesus Christ of Latter-day Saints, or any of its officers or members, in any infraction of the laws whatever, that person is a traitor to his own good government if he doesn't place his information in the courts in a way that cognizance can be taken of it, and the offenders be brought to task. In the absence of such proper and obligatory action, isn't it reasonable to suspect insincerity on the part of our traducers?

We have no desire to devote much time or space to Mr. Freece, and as a conclusion to his part in this article, we reproduce a letter written by his sister, a practising physician in Utah, and published in the *Richfield Reaper*, under date of June 4th, 1908:

"Salina, Utah, May 25th, 1908.

"An article published in one of the State papers which is a synopsis of a lecture given in New York by H. P. Freece came to my notice, and I want to say to the community that I do not approve of the article. I want to say that in no community could the people have been more considerate. I have been given a square deal by the people, as a whole, since the day I landed in Salina. I can also speak for my brothers and father and they feel that they owe an apology to the people for the article that appeared in the paper, which was uttered without our knowledge or sanction, and that we are none of us responsible for anything that comes from that quarter.

"Yours truly,

"MARGARET A. FREECE."

That shows the esteem in which his own hold him. We leave

the public to judge of a creature that will slander the source of its being—befoul its own nest.

In the light of the foregoing, our friends may pertinently ask why we do not bring action to suppress those who vilify us so outrageously. In answer, we could perhaps do no better than to submit the contents of a letter which we wrote to a friend in this city on the 23rd of last month. We regard this friend very highly and prize the good opinion he has often expressed of us, hence our concern. The letter follows:

"Only one remark you made last night caused me any uneasiness regarding the opinion you may have of us as a people. It was when you said, 'What gets me is that if there is no truth in the things these fellows say, how dare they say them?' That question has often caused friendly disposed men to pause and indulge in a lot of thoughts; men, I mean, who have had positive predilections in our favor. But, once they grasp the 'Mormon-mind' on that subject, I believe our stock goes up higher than ever. Summarized, it is this:

"(1) We are organized to prepare a people for the Millennium, when Christ shall assume the reins of government. Naturally He will rally round Him as aids, those who have prepared themselves by clean living and righteous thinking to associate with His lofty Presence, and have learned and practised His plan of organization and government. The gospel of Christ as taught by us, includes all of that.

"(2) One of the duties imposed upon us as forerunners of His second coming, is that we make known these facts in all the world. 'And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: then shall the end come'—the end of the powers of evil. We are vigorously working out this commission.

"(3) Prosecuting libelers and slanderers would require unlimited money—money which we think is put to better use in doing missionary work such as I and my companions are engaged in here. It would also take up a lot of time of a lot of men whose services are needed in all nations to preach "the gospel of the kingdom." As missionary work is quite the largest job the Church now has in hand, we are averse to letting *anything at all* interfere with it.

"(4) As professed followers of the meek and lowly Jesus, we feel like incorporating in our lives the Christ-mind, as far as our fallible natures will permit. The Christ-mind is exhibited in these passages: 'Resist not evil: (that is, harshness and injustice) but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain.' 'Father, forgive them, for they know not what they do.'

"It may seem odd to you that we are not more concerned over these animadversions. But, we are philosophers, in a sense. We have seen that much good can come out of seeming evil. Our opponents act as advertisers for us in keeping us before the public, and while we think, very naturally, that we could shape advertising to better purpose, yet it isn't in our hearts to despise *any* aid. Many Jews came to Paul in Rome (Acts 28: 22) wishing to hear of the Christians because 'we know that everywhere it (the Christian sect) is spoken against.' We cannot be sure, but the likelihood is that they were attracted by the evil reports; some few, perhaps, through curiosity, but the majority—and desirable element—to find out for themselves whether such evil things as were said, could really be carried on in contravention of the laws. On just the same principle thousands are induced to investigate us—and *investigation is what we want.* Of course, the strictures of our traducers are at times extremely annoying to us, but patient endurance is a Godly virtue."

Corroboration and endorsment of the sentiment in the last paragraph above, is found in a part of a statement made to the world by the First Presidency of the Church, and published in the *Millennial Star* of January 5th this year, as follows:

"We are for peace, and not for strife or animosity. We deplore dissension and abhor abuse. Though we submit to misrepresentation, it is none the less repellant to our sense of fairness and right, and we oppose retaliation and counter crimination. We counsel forbearance, being willing to leave our cause and our course in His hands who declares that He will repay. We prefer the olive branch to the sword, and silence when slandered to hasty rejoinder."

Now, while the provocation may be great, it would not be in keeping with our mission to answer defamers in kind. We must stoop to their level to do that, and we cannot afford it. We may abhor abuse and regard with disgust the spirit that will lead men to abandon themselves to conscious lying, but it is for us to keep our eyes to the front, never faltering in the execution of our Divine calling.

S. N. L.

WE can all be angry with our neighbor; what we want is to be shown, not his defects, of which we are too conscious, but his merits, to which we are too blind.—R. L. STEVENSON.

Special Notice.—We have recently issued from the press two pamphlets (twenty-eight pages) by Elder John Morgan, entitled, "Doctrines of the Church of Jesus Christ of Latter-day Saints," and "The Plan of Salvation." They are printed on good paper, bound in attractive covers, and can be obtained at the *Millennial Star* office, 295 Edge Lane, Liverpool, price 3s. 6d. per hundred.

HEROES.

A MAN who retains his presence of mind amidst dire peril and rushes into the very jaws of death to accomplish some feat that may save precious lives or property from destruction, is universally hailed as a hero. So he is. But these men are not the only heroes upon our planet, nor are they the greatest. What of the people whose lives are full of misery and persecution, whose every hour is full of trials and temptations? The people who are mocked and scorned and often injured bodily and yet do not retaliate or seek to have revenge upon their oppressors. The people who are not afraid to face the world with truth, and even die as a testimony of their faith. Are these not heroes indeed?

The heroic element was sublimely manifested in the person and character of our Lord and in His immediate followers. Think of the awful persecution that followed the steps of those great heroes! And why? Because they pandered not to the world.

God's only begotten Son denounced the hypocrisy of the priests, and pointed out the true and only way of salvation. Immediately He was denounced as an impostor, and eventually suffered a most cruel death, as did all of His faithful apostles and disciples. Then arose religions claiming to be followers of the martyrs which they had massacred. But the gospel was altered, the fundamental ordinances done away with, and the world liked it, because it was of itself. Christianity, as it was termed, spread rapidly, until the scriptures got abroad and were read and criticized. Consternation and confusion then broke out, and the devil rejoiced as he threw dust into the wise men's eyes. Religions sprang up like mushrooms, and much blood was spilt between contending parties. Earnest seekers after salvation groped about in the darkness which covered the whole earth. They were mystified and no one seemed able to help them. But One was watching over all.

God, in His infinite mercy, pitied His misguided children, and at last, upon earnest request, He shed forth a tiny ray of light. The honest in heart perceived it, and hastened to bask in its warmth, and it expanded, until to-day the whole world feels its influence.

But Satan was aroused by this intrusion upon what he had regarded as his own, and his mighty armaments thundered forth, until the earth shook beneath his wrath. All the vile slanders and vindictive bolts which Satan could muster were hurled relentlessly at these few faithful heroes who nobly stood up against all the world and declared their faith.

These are heroes indeed. Heroes in God's sight, who will give them the exaltation that the world denies them.—(A paper read before the Belfast Mutual Improvement Association by BLEVIN ATKINSON, on December 1st, 1909.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home January 7th, 1910, per s.s. *Celtic;* From Great Britain—Albert H. Powell, H. C. C. Rich, J. H. Bankhead.

Baptisms.—On Sunday, January 1st, 1911, at "Deseret," South Tottenham (London conference), Elder James W. Saville baptised one convert. Also at the same place on Wednesday, January 4th, 1911, Elder R. T. Petty baptised one.

Another convert was initiated into the fold of Christ by baptism in the sea at Portsmouth (London conference), January 1st, 1911. Elder Carl Eddington performed the ordinance.

A Slippery Preacher.—President Monson, of the London conference, met a young minister in London a short time ago, T. E. Entwistle by name, and had a spirited discussion. When the minister had exhausted himself he began the regulation abuse which men of his cloth invariably employ in lieu of argument. President Monson did not care to answer abuse, so he left the man. The minister assumed that because his abuse hadn't been noticed, he had scored a victory, and he began corresponding with a young man of the Church with whom he was acquainted. These letters were turned over to President Monson to answer, and a lengthy correspondence ensued. Finally the minister issued a challenge for a debate, and President Monson accepted. The subject framed by the minister was: "Resolved, that the Mormons are Anti-Christian." He was to take the affirmative and President Monson the negative, but before the date set, the minister decided it would be better to have President Monson bear the burden of proving that the "Mormons" are Christians. This was agreed to and the time set for December 26th, at "Deseret." When the time arrived, there was a crowd, but no minister, so there was no discussion. He was given all the latitude in the world, choice of subject, time, chairman and so forth, but for reasons which no doubt discretion taught him, he didn't keep his appointment. This man has gone to Leicester to officiate in the "Church of Christ" at that place. Likely he is smarting under the calling of his bluff and will have something to say there where he has not been humbled. President Monson has all the correspondence that passed between himself and Mr. Entwistle and would like to meet the gentleman on the footing at first arranged, or will furnish our people of Leicester with an outline of the discussion carried on by mail. Such men as this are sometimes encountered early in their career, but when they get their eye teeth cut they are more wary.

Successful Socials.—The Relief Society of the Kidderminster

branch (Birmingham conference), gave a farewell entertainment and tea in behalf of Elder Alfred Fallows, who has labored there for eight months, and has been called to the Warwick branch. About seventy saints and friends assembled to participate in the evening's enjoyment. Elder Fallows was presented with an elegant fountain pen as a token of appreciation.

A social was given by the saints of the Paisley branch (Scottish conference), Monday evening, January 2nd, 1911, at 96 High Street, in the Masonic Hall. The main event of the evening was a Christmas tree for the Sunday School children, each child receiving a present for his attendance at Sunday School. A short program was rendered and a nice lunch served. The hall was well filled, many friends and visiting saints being present.

The Relief Society of the Northampton branch (Birmingham conference) held their first tea and concert in the Latter-day Saints' Hall, St. Michael's Road, on Thursday, December 29th, 1910. A large number of saints and friends were present and a splendid program was rendered. Among the visitors were a number of the traveling elders, with President T. F. Greenwood and Sister Sarah A. Howard of the Birmingham conference. Both tea and concert were a decided success. After all expenses were paid, £1 7s. was realized.

On Saturday, January 7th, 1911, a successful social was held in the Neville Street Church, Oldham (Manchester conference), in honor of Elder C. D. Spence, who has been released to return to his loved ones and home in Utah. A gentleman's dressing case was given him as a token of respect by the saints and friends of the Oldham branch. A pleasant evening was spent and the program consisted of songs and recitations. Light refreshments were served. Seventy-six saints and friends were in attendance.

Thursday evening, January 5th, 1911, the saints of the Glasgow branch (Scottish conference), held a New Year's social in the South Side Masonic Temple, 30 Abbotsford Place, Glasgow. A very interesting program was rendered, both saints and friends taking part. Early in the evening during an interval in the program, a dainty luncheon was served, and later on games were played, which added interest to the occasion. The attendance was very good, being the largest social gathering among the saints of Glasgow in many years. Many friends and investigators were present, and all seemed pleased with the evening's entertainment.

A very successful tea and social was held at the Gate Hotel Assembly Rooms, Nuneaton branch (Birmingham conference), January 7th, 1911, where about sixty saints and friends met to show their love and respect to Elder Lester C. Kearl, who, after laboring here for the past nineteen months, has been transferred to Leeds conference. Much credit is due the sisters of the branch for the pleasant and enjoyable tea. Some simple games were indulged in and all had a good time, after which a beautiful and

useful present was given to the departing elder. The social was given by members of the branch.

A very successful tea and concert was held at the Unity Hall, Burton Road, Derby branch (Nottingham conference), on Wednesday, December 28th, 1910, with about one hundred and fifty saints and friends, including about thirty elders who had just previously held their monthly Priesthood meeting at Derby, with several elders from the Birmingham, Leeds, Newcastle and Sheffield conferences. The arrangements were carried out by the members of the Sunday School and Relief Society, with Sister Bradley president. After a good tea was served, we were favored with an excellent program, consisting of songs, recitations, etc., including some excellent selections by the Derby branch orchestral band, under the able leadership of Elder Laurence M. Brown, with Sister Kendall at the piano. A number of very pleasant games were indulged in. The superintendent, Brother James E. Bradley, with assistants, distributed the prizes and suitable articles to the scholars, some of the elders coming in for a share. A good number of the friends and investigators expressed their joy and pleasure at the good time they had spent among the "Mormons," and hoped it would not be the last.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson VIII.—Baptism (Continued).

Text: We believe that the first principles and ordinances of the Gospel are: (1) Faith in the Lord Jesus Christ; (2) Repentance; (3) Baptism by immersion for the remission of sins: * * * *Articles of Faith, 4.*

I. Baptism is Essential to Salvation.

Note in connection with this proposition that many of the scriptural proofs already presented as to the nature and purpose of baptism are equally applicable here. The following points are worthy of special consideration.

1. Baptism is required of all who have reached the age of accountability; none are exempt. Note the Savior's words to Nicodemus, unqualified, unbounded as to general and universal application. (John 3: 1-5. See further John 4: 1, 2; Matt. 28: 19; Mark 16: 16; and compare Doc. and Cov. 112: 29; B. of M., I. Nephi 10: 7-10; II. Nephi 31: 4-14, 17; Mosiah 18: 8-17; Alma 5: 61, 62; 9: 27; 19: 25; 62: 45; Helaman 5: 14-19; III. Nephi 1: 23; 11: 22-25; 12: 1, 2; Doc. and Cov. 68: 8, 9; 84: 64, 74.) (a) Even Christ, the one sinless Man, had to comply with this requirement (Matt. 3: 15; compare Mark 1: 9, and Luke 3: 21; see also B. of M., II.

Nephi 31: 5-8.) Note the significance expressed and the humility shown in the Savior's words impressing the necessity of His baptism—"For thus it becometh us to fulfil all righteousness." (Matt 3: 15.) (b) Even the dead are not exempt. The living and the dead are alike as to responsibility and judgment. (Acts 10: 42; II. Timothy 4: 1; I. Peter 4: 5; see also Romans 14: 9; and compare Luke 10: 36, 38.) The Gospel to be preached to the dead. (I. Peter 4: 6; 3: 18-20.) Christ's work among the dead was foretold. (Isaiah 24: 22; 42: 6, 7; Psalms 16: 9-11.) (c) Work of the living for the dead;—a vicarious service. (I. Cor. 15: 29; compare Malachi 4: 5, 6.)

General reference: "The Articles of Faith," Lecture VI., pp. 130-137; and Lecture VII., pp. 153-159.

OUR BURDEN BEARER.

The little sharp vexations
And the briars that catch and fret,
Why not take them all to the Helper
Who has never failed us yet?

Tell Him about the heartaches,
And tell Him the longings, too;
Tell Him the baffled purpose,
When we scarce know what to do.

Then, leaving all our weakness
With the One Divinely strong,
Forget that we bore the burden,
And carry away the song.

PHILLIPS BROOKS.

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